

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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BRITISH AND FOREIGN BIBLE SOCIETY.

MONTHLY EXTRACTS OF CORRESPONDENCE FOR FEBRUARY.

From the Rev. Dr. Henderson. Altona, October 24, 1818.

I have once more quitted my native shore, not without feelings of regret, produced by the recollection of the many kind friends I was leaving behind, and the rich abundance of gospel privileges with which Britain is so highly favoured. The conviction, however, that many prayers were ascending to God, on my behalf, inspired me with fresh resolution to spend and be spent for Christ, and cheerfully to proceed to any part of the world in which there is a probability that my humble endeavours may contribute to advance the divine glory, and promote the interests of the Redeemer's kingdom.

We arrived in safety at this place on the 7th instant, after a passage of ten days. It was to me a very interesting coincidence, that the day after our arrival was the Anniversary of the Hamburg-Altona Bible Society. Although the meeting was not so numerously attended as I could have wished, (a circumstance which, I believe, was partly owing to the hour at which it was held,) I was highly gratified by their proceedings. The view of the progress of the different institutions which have been formed throughout the world, which was drawn up with much ability by Mr. Runge, excited a peculiar degree of interest; and will, when printed, contribute very essentially to advance the cause of the Society.

From the same. Schleswig, Nov. 9, 1818.

Having bid adieu to our kind friends in Altona on the 27th, we proceeded to Ratzeburg, where we arrived the following day, and were happy to find that his excellency the Governor had returned from his tour in Germany, and that every thing was in a fair train of preparation for the complete organization of the Lauenburgh-Ratzeburg Bible Society. Agreeably to a notice which had been circulated, a numerous meeting, consisting of the most respectable inhabitants of the place, assembled on the evening of the 29th, in the hall of the principal inn; when a statement was given of the two Superintendents of the measures which had been adopted since the formation of a Society had been first proposed, and partially effected, in the year 1816.

From this interesting statement it appeared, that, though the Society had not been actually organized, much had been done towards giving universal publicity to the object, and ascertaining to what extent the leading friends

might expect the countenance and support of their fellow citizens. Official letters had been sent by both the Superintendents to all the Clergy under their charge; and subscriptions, amounting to upwards of 1800 marks, had already been obtained from the town of Ratzeburg, and the parishes in the country connected with it. It was highly gratifying to observe, with what eagerness the poor had pressed forward, and contributed their mite in aid of the good cause. Widows, servants, and apprentices, were found enrolled on the lists, as well as those who occupy more conspicuous stations in society.

From the liberal subscriptions which had been received, from the town of Lauenburgh, on the banks of the Elbe, there is reason to hope that an Auxiliary Society will, ere long, be formed in that place, for the purpose of giving greater effect to the operations in that quarter.

After the statement just referred to had been finished, the meeting proceeded to the election of office-bearers; when his excellency Count Raventlow was chosen President, than whom they would not have found an individual whose rank, piety, popularity, and influence, better fitted him for this important station.

FROM THE REPORT OF THE DANISH BIBLE SOCIETY.

Letter from his Majesty the King of Denmark to Count Schimmelmann. Copenhagen, May 16, 1818.

We have received, with great pleasure and satisfaction, the Report you have communicated to us in the name of the Danish Bible Society, respecting its proceedings since the beginning of the year 1817.

The useful object of the Society, to diffuse the knowledge of the Holy Scriptures, by multiplying the means of reading them, has our entire approbation; as a proof of which we have resolved to promote the work by the contribution of a sum of money. We have therefore given orders to our Board of Finance to pay 4000 dollars against your receipt.

We recommend you to God.

Given in the residence of Copenhagen, May 16, 1818.

(Signed,) FREDERICK R.

The Rev. Mr. Rønno, of Lyngbye, expresses himself, in the Report, to this effect: "During the 23 years I have been Minister, I have never witnessed such a general and active zeal in promoting any useful cause. Men and women, male and female servants, boys and girls, eagerly subscribed their contributions according to their larger or smaller abilities. All the members of a school attended

in a body, to contribute every one his mite." The contributions of this place, being only a village, amounted to the considerable sum of 836 dollars.

The Bishops of Zealand, Fuhmen and Laland, and the four Bishops of Jutland, are zealous promoters of the Bible Society.

A translation of the New Testament, in the language of the inhabitants of the Faroe Islands, in which no book has yet been printed, is begun by a clergyman of the name of Schroter, residing in one of those islands. A new edition of the New Testament, in the Creole language, of 12000 copies, is resolved upon.

From the Rev. Dr. Pinkerton. Berlin, September 5, 1818.

In Potsdam, I made the acquaintance of Bishop Eylert, who told me, that, through the bounty of the British and Foreign Bible Society, and the subscriptions which had been raised in Potsdam, the Society there had been enabled to bring between three and four thousand Bibles and Testaments into circulation. These have been circulated chiefly in the schools, and amongst the inhabitants of the surrounding villages.

I found the Prussian Bible Society in a very prosperous state; and the longer the President, Vice-Presidents, and Members of the Committee, labour in the good cause, the more their zeal and activity seem to increase. As a proof of this, the Parent Institution in Berlin, with her twenty-three Auxiliaries in different parts of the Prussian States, distributed upwards of 19,000 Bibles and Testaments during the last year, and their united subscriptions amounted to 12,900 dollars. An edition of 10,000 German Bibles is going forward, and will be finished in about eight months. The Society is also printing a separate edition of 5000 Testaments: and the Wendish Bible is about to be put to press; it is to consist of 3000 complete Bibles: 300 Testaments are also to be printed, with the Wendish and German, in parallel columns, for the schools, where both languages are taught.

In the meeting of the Committee, yesterday, it was resolved to order a set of stereotype plates, in large octavo. It was also resolved to undertake an edition of 5000 Polish Testaments, for the numerous Catholic Poles, belonging to Prussia, according to the approved version of Wuick, printed at Culm, in 1772, without note or comment.

I promised the Committee to recommend the expensive undertaking of the stereotype plates on the liberality of the British and Foreign Bible Society; and, considering the Polish Testament an object of vast importance for the hundreds of thousands of Catholic Poles subject to Prussia, I promised them two hundred pounds, in the name of your Committee, to aid this edition.

I am unable to express to you the deep interest which the numerous members of the Committee displayed, while these important points were discussed, which I had the honour

to bring before them; and I was repeatedly charged to express to you their most grateful acknowledgments for the generous assistance which you have given them, in carrying on their various undertakings.

From the same. Hildesheim, Sept. 11, 1818.

At Magdeburg, after I had attended a meeting of the Committee, the President of the Bible Society, Von Klevenow, who is the first person in the Government, called upon me. He expressed his regret, that on account of public business, he had not been able to be present at the Committee. He heartily agreed to all that had been resolved on, and promised to render every assistance in carrying the resolutions into effect. The want of Bibles, he observed, was found to be much greater in the city than in the surrounding country, and the Society had not been able, with all its exertions, to procure a sufficient number for circulation; since the formation of the Society, the Committee have distributed three hundred Bibles, have two hundred copies binding, and about three hundred dollars in their treasury.

The President farther observed, that it was a very remarkable proof of the love which the poorest of the people have for the Sacred Scriptures, that, from a certain district of the country, where the inhabitants were known to be much more needy than their neighbours, more money had been sent in to the Committee to aid the funds of the Institution, than from any other quarter.

About 10,000 copies of the German Testament of Van Ess have been circulated among the 27,000 Catholics belonging to the Principality of Hildesheim. The Catholic peasantry, when in town, express their gratitude for the wise and good things, which their children are now taught, in their schools, out of the New-Testament.

PROGRESS OF LADIES' BIBLE ASSOCIATIONS.

Plymouth, Dec. 10, 1818.

In the Monthly Sheet, for January, the establishment of eight Associations in Plymouth and its immediate vicinity was noticed. To these a ninth has been subsequently added; and the whole are connected with the Auxiliary Society by means of a Branch Committee, composed of the Presidents, Treasurers, and Secretaries of the respective Associations. Through this medium they remit their contributions to the Auxiliary Society, and derive from it their supplies of Bibles and Testaments. Facility is thus given to all their proceedings; the necessity of more than one public annual meeting and Report is prevented; and a uniformity of system and practice maintained and secured throughout the whole.

In order to provide for the care and oversight, on the part of the Auxiliary Society, which are essential to the success of its subordinate institutions, it became necessary to remodel the former. A code of By-Laws has been unanimously adopted; the Committee

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is divided into District Committees; and measures have been taken for securing the attendance of two Members at every Committee meeting of the respective Associations.

The result of the exertions of these Associations has been equal to the most sanguine expectations, and cannot but gratify the Parent Institution. The nine Associations, embracing a population of 80,000 souls, are subdivided into 185 Districts; the number of Ladies, as Collectors, is 343; and within the short space of four weeks, they have obtained 5567 Subscribers, and collected £331 9s. 8d.

The Sunday Schools in the vicinity have received a rapid augmentation of Scholars; and a School for Adults at the Dock, which had declined so far as to have only a single learner, has now nearly fifty in attendance!

Exclusively of the Associations in the immediate vicinity of Plymouth, similar Institutions have been established at Kingsbridge, Salcombe, and Modbury, and the several Committees are proceeding with system and order.

From a Member of the Committee.

I have the pleasure to announce the formation of four new Ladies' Association, viz. Ross, Hereford, Leominster, and Bromyard. These have all been instituted under very encouraging circumstances. What an interesting and important plan are our Bible Associations! Without these, the British and Foreign Bible Society might, indeed, like some vast river on the western continent, rolling on in her majestic course, have become a sea before she reached the ocean, carrying on her bosom the inestimable treasure of the Scriptures to foreign lands; but our own country would not have reaped all the benefit; many would have perished for lack of these living waters, while the Society was providing amply for the wants of nations on the other side of the globe. By the formation of Bible Associations, these living streams have fertilized and refreshed our villages and hamlets, have been conveyed along our lanes and alleys into the cellars and garrets of the most destitute; and could the enemies of Bible Associations, especially of Ladies' Bible Associations, but see one tenth of the moral benefit resulting from the weekly visits of the Ladies at the cottages of the poor, they would cease to oppose, they would become their warmest advocates.

Many have zealously engaged in these Associations, who before were not accustomed to go among the poor. The duties of their new office brought them necessarily in immediate contact with much of human misery: their hearts were touched; and thus, out of Ladies' Bible Associations, have a variety of benevolent institutions arisen!

DIFFUSION OF THE SCRIPTURES IN INDIA.

The probability of great and lasting benefit to the natives of India, by a general circulation of the Bible in

their own tongues, may be well conceived of from the following observations, made by a native to Mr. Thompson, one of the Baptist missionaries, when on a journey to Benares, Lucknow, &c.

'True; the company and the gentlemen here may not have any thing to do with your work; but you have adopted the most certain method of making the people of this country Christians; for instance I take a book of you, and read it awhile; and, whether I become a Christian or not, *I leave the book in my family*; after my death, my son, conceiving that I would have nothing useless or bad in my house, will look into the book, understand its contents, consider that his father left him that book, and become a Christian.'

LATEST MISSIONARY INTELLIGENCE.

Through the kindness of our valued Correspondent in England, we have received at the Office of the Religious Intelligencer London publications for March, from which we extract the following.

SOUTH SEAS.

Extract of a letter from Mr. J. M. Ormond, dated Eimeo, Dec. 1, 1817.

'The natives say, that 'before the missionaries brought them the word of God, they were blind with *three eyes*, (the eyes of the head and the eye of the mind), meaning that they could neither read nor rightly understand. If there were fifty missionaries here, there are places of worship enough for them all. I have visited the natives at the time of morning and evening prayers. A few of their petitions I will subjoin.'

'Jehovah! Thou art the true God, there is none else. Thou alone art our hiding place. Thou alone has sent us teachers, that our hearts may be enlightened; that we may know the sin of our hearts; that we may know the love of Jesus Christ the Son of God; and that we may also know the will of God. Bless our teachers, let them not die soon, nor be sick with disease. Make them diligent, that they may know our language, and tell

us the Word of God, the good word. Bless also the teachers in Britain, and the brethren who believe!' These are a few of their expressions. It would astonish Europeans to see some of their prayers written out at length. They have astonishing gifts. Yesterday I heard a native pray that 'the Word of God might be sown in their hearts, as seed that is sown in good ground, that it may grow and spread, and that they might sit in the shade of it.' The natives of the adjacent islands stand with stretched out arms, and cry, 'Send us Teachers.' There is no time to lose, O tell the Christians in England that we often feel pleasure in the thought, that they are praying for our prosperity. *Blessed be the Lord God of Israel, and let all the nations of the earth call Him blessed.*'

AFRICA.

Extract of a letter from Mrs. Hamilton to a friend, dated (New Lattakkoo) Krooman River, March 9, 1818.

'Things here are going on better than we expected in so short a time. We have no opposition from the Boot-suanuas; on the contrary, some of them are thanking God for sending us and his word among them. Once their cry was, 'Away with the Dutchmen,' (meaning us white people). When we see such a change, we are constrained to say, 'what hath God wrought?' Many now attend the preaching of the Gospel. I last Sabbath counted *fifty two*. Some of them begin to see the vanity of their former way, and have a desire for the 'one thing needful.'

'We have an Experience Meeting every Wednesday for them. I enjoy greatly these opportunities. I long for Wednesday as much as I used to do when I have been going to Broadway Chapel. Perhaps some of the simple expressions of the Boot-suanuas at these meetings may be interesting to you. *Momeits* said, "Since I have heard God's word, I daily see more of the vanity of dancing, and all the foolish customs in which I used to delight;

and, if I were able, I would put a stop to them all; and all people should come and hear God's word." *Class* said, 'I do not know what sort of hearts other people have, but I know I have a very bad one. As one goes into a dirty house with a broom, and sweeps out all the dirt, so I pray that God will make his word a broom to sweep out all the filth that is in my heart.' *Tessia*, a chief, said, 'The Lord hath shut up my mouth to day, so that I can say nothing; but I am lying in his hand, and desire to be led by him as a man leadeth his pack-ox. *Munameets*, *Mateebe*'s uncle, said, 'I cannot understand much that I hear, therefore I come daily to church and pray that I may understand, then I would bear witness to the truth of what you tell us.' *Chakka*, (or *Chakkie*), a chief, said, 'I cannot say I do not understand, for I understand so much as to know how I may be saved; but one thing I want, that is, a determination to give myself wholly to Christ, in spite of every thing that may oppose it.' A poor old man who is called *Buffles-ear*, because his ear was torn off by a Buffalo, said, 'I am so stupid that I can understand nothing; but I pray constantly that the Lord will give me an understanding heart. The world is like a cover on my heart, and I wish God would take it off; but it is so heavy when I pray, that I cannot tell God all that is in my heart for want of words to describe what I feel. I am a servant, and it grieves me much that I cannot come often to church, but always when you meet, if I do not come my heart does.' *Mateebe*'s sister in-law requested the women to go to work without her, and she would follow. When asked the reason of this request, she said she wanted to hear something out of God's word before she went; and that when she went alone she knelt down at the first bush she came to and prayed; but when the women went with her she could not do so! *Momeits* spoke again, and said, 'I see no home but in Christ; but I understand so little about him. O that I had wings and could fly to heaven, then I should understand!'

I am determined to go forward ; for I am afraid of that great fire, and I see no way of escaping but by coming to Christ, who is my only refuge.' Such is the language of some of these people. I do not say that they are converted, that is only known to God ; but these are pleasing beginnings, and give us much encouragement. When I hear them talk thus, I forget all the toils and troubles through which I have passed, and am ready to encounter fresh ones with cheerfulness.'

Extract from Mrs. Hamilton's letter dated Krooman's River, New Latakkoo.

I told you, in my last, of our little experience meeting for the Bootchanas, it still continues, although I think not quite so well attended as it was, as many of our friends are away at the out-posts ; yet when there, I often get a sip of that stream which makes glad the city of God. One, whom we loved, the Lord has taken from us, I think I mentioned him to you, his name was Class ; he went to Grigua town to exchange goods with the Grignas, a fever was sweeping away the inhabitants of that place, it is now here. Class returned in health, and went the same day to his friends and took an affectionate leave of them, saying, 'Jesus Christ would have me to be with him.' 'Jesus,' said he, 'is going to make me dead, and take me to heaven.' The next day he took the fever and scarce spoke afterward, until a little before he died. Mr. Read asked, if he knew him, he said, 'Yes.' 'Do you pray ?' 'O yes, it is good to pray ! God is good ! God is good !' these were his last words.

CLASS'S FUNERAL.

'He was ill two weeks, about nine in the morning I heard the women howl as their custom is when any die. I thought he was dead. I went to his house, found him still living ; our interpreter's wife begged that the women might be put out as the noise disturbed him ; but they flew like tigers at the man who went to put them out, but he got them outside of the hedge ; they

then made more noise than before ; they tore their hair, and beat the ground with their carosses, howling and screaming most horridly. When any person is sick, the doctor applies his mouth to his breast and makes a snorting noise, like a hog ; this, they say, is to blow the devil out, who they believe, enters into the sick to deprive them of life ; this appeared truly shocking to see a man lying to all appearance dead, or breathing his last, and so tormented against his will. We had full liberty to see him as often as we would. He died about mid-day ; while dying some men pushed his knees up to his mouth ; as soon as he was dead they tied him fast up in a net, and proceeded to bury him ; the grave was a round hole, three feet in diameter, six deep, in the form of a chair, after rubbing the grave with wild onions, they sat him in upright, as if alive ; two men went down into the grave, others handed the earth down in bowls, the men below putting it close and smooth round the corpse with their hands, picking out every blade of grass or stone ; they fixed a branch of thorn tree at his mouth, another on his head ; when the grave was full every one helped to scrape the ground smooth, then setting a bowl of water and roots on the grave ; the men first washing their hands and feet, then the women, they then formed themselves into a circle, and repeated a kind of prayer to the corpse, begging he would not deprive them of rain, and they would give him all his goods and plenty of water, then all sprang on the grave with loud hissing and clapping of hands ; an old woman then brought his carosses, assignay and all that he had, and holding them over the grave, said, I have brought you your goods, here are your carosses, your weapons, your corn, beans, &c. ; then bringing an ox's leg-bone, said, and there is your park ox ; the whole was now concluded by pouring many pots of water on the grave, by the directions of the rain maker, and the women went away howling as before. This was the first burial that I had seen.

BOMBAY.

From the Bombay Gazette, August 12.

'We observe, from a letter in one of the papers of the week, that a woman was lately buried alive with her deceased husband, near Isherah, within a few miles of Calcutta. The ceremonies accompanying this shocking spectacle, as they are detailed by an eye witness, bespeak an inhumanity and cruelty truly deplorable. We had imagined that this mode of immolation was not required and scarcely countenanced by the Hindoo law; but, happening so close under the eye of public authority, we must conclude that it is according to law and usage. The bodies were placed upright in a hole dug for the purpose, and the earth was thrown in by handfuls around them, and trodden down by the woman's eldest son, a youth about nineteen. When it reached above the head of the miserable victim, a shout of joy and exultation was raised by the unfeeling multitude.'

LONDON JEWS' SOCIETY.

Letter from the Rev. Dr. Pinkerton.

The following interesting paper has been lately addressed by the Rev. Dr. Pinkerton, to the Committee of the London Society for promoting Christianity among the Jews.

That we are entered upon a period of the history of the world, pregnant with the most important events to mankind in general, and to the Church of Christ in particular, seems not to admit of a doubt. If we look back on the civil and moral convulsions, into which the civilized nations of the world were thrown by the prevalence of daring infidelity, during the last half century; and attentively read the great moral lesson which the effects of these convulsions have taught all ranks of men, in which the inadequacy of human wisdom and learning, to support the edifice of civil society against the attacks of human depravity, and render men virtuous, and happy, has been so evidently displayed, we shall find good reason for be-

lieving, that by those great changes, the Almighty has been preparing the way for the introduction of a state of things, in the Church on Earth, much more glorious than any preceding.

It seems to have been fixed, in the decrees of infinite wisdom, that Christianity should then first become the religion of the world, after she had, during a course of many ages, First, overcome all that ignorance, wickedness, and weakness could devise to corrupt her immaculate purity, and deform her divine beauty; and, Secondly, subdued *the utmost* strength of human intellect, cultivated by science, and aided by the powerful auxiliaries of human authority and universal depravity.

A memorable victory over the first, was gained at the Reformation, when the hallowed hands of Wickliff, Luther, Calvin, Zuinglius, and Knox, tore off from her divine image the idolatrous and deforming robes in which human policy and papal priestcraft had arrayed her; emancipated the minds of men from the chains of a debasing superstition, and presented them again with the unadulterated record of Divine inspiration, in which they might behold the attractive comeliness and primeval purity of the religion of Christ.

No sooner, however, were our forefathers liberated from the degrading superstition of popery, and ancient literature and science begun to revive among their sons, than the pride of human learning, and the enmity of the natural mind against the purity of the divine law, excited them to turn these powerful weapons against Christianity, disallow the necessity of her proffered aid, and deny her claims to celestial origin: the voice of modern philosophers has uniformly been—*We need not Christianity—we can be happy ourselves, and make the world happy without her.* But the great events of the last thirty years, seem to have blotted out the negatives from these haughty assertions, and now we hear numerous voices from the academies of the learned, the palaces of the

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great, and the cottages of the poor, in so many kingdoms of civilized Europe, harmoniously and loudly confessing, *We need Christianity—we cannot be happy ourselves, nor can the world be happy without her.* Chiefly to this conviction, which is now found to be so general among the learned and the mighty ones of the earth, is to be attributed that wonderful combination of power, influence, wisdom, learning, piety, and liberality, for the support of the religion of the Bible, and for the purpose of imparting its principles unto all nations, which forms one of the most striking characteristics of the days in which we live.

And now, that the religion of Jesus has, during eighteen hundred years, sustained the attacks of the combined energies of the fallen intellect, both of devils and men, and the ways of Divine Providence, have shown to the nations of Europe, that the foolishness of God is wiser than man, and the weakness of God is stronger than man, the way seems to be prepared, and the time arrived for imparting the treasures of redeeming mercy and love, and the countless subordinate blessings of Christian civilization, to all the different branches of the widely scattered family of Adam. Yes, the spirit of the times, and the voice of Divine Providence sounding in our ears, from so many distant lands, authorize us to believe, that the spiritual seed time of the world is come. The seed of divine truth has been purged of the chaff of human wisdom and human errors, and the nations of the earth are now to be sown with it, from the rising of the sun, until the going down of the same. Nor is the nation of the Jews to be neglected in this time to favour all nations. They have not remained inattentive observers of the signs of the times, nor are the intelligent and thinking part of them unacquainted with the conflicts which Christianity has sustained, and the conquests which she has gained over her numerous and powerful enemies.—The extraordinary events which so rapidly succeed each other in our

days; the fall of modern infidelity, in its direful effects upon the good of society; the change which is now working the moral and religious state of all nations, by means of the translation and universal dissemination of the Old and New Testament, have had a powerful influence on the hopes and fears of many among the Jews, and have brought not a few of them to their wits' end. But there are ~~this~~ more favourable intimations of still people's being in a state of preparation for receiving the seed of the New covenant doctrine; intimations unknown in the ages that are past. Numbers of the Jews, in the countries where I have visited them, have fallen off in their rigid attachment to their former superstitions; their prejudices against Christians and their religion are lessened; the hatred and prejudices of Christians against the Jews are much diminished; the willingness with which many of them receive copies of the New Testament in the Hebrew language, and read them; the liberty with which they both read and converse on the merits of the grand question between Jews and Christians, whether Jesus of Nazareth be the Messiah; the state of despair in which many of them now are, of their ever getting a Messiah such as they desire; the fact, that the yoke of Judaism has really become insupportable to many among them; and that not a few are joining the different Christian communions in the towns of Poland almost weekly—are intimations of no ordinary kind relative to the nation of the Jews, and seem clearly to point out, that an important crisis in the religious state of that people is not far distant; for “they also, if they abide not in unbelief, shall be grafted into the Church.”

During my late tour through Poland, I had many opportunities of gaining information and making observations, which tend to illustrate and corroborate these statements. I nowhere found the Jews unwilling to converse with me on the subject of Christianity. I distributed about seventy

copies of the Hebrew Testament, among them, which were always well received. I repeatedly entered their synagogues and schools, and with the utmost possible freedom argued the points at issue between them and us; and I never found the smallest interruption, but on the contrary, a great desire in many of the people to hear and to read. At Minsk, the Russian Archbishop told me, that since my visit to him, in 1816, he had baptized fifteen Jews, and had then several candidates under a course of instruction. The Catholic Canonicus of the same place, informed me, that he had lately baptized four Jews. At Wilna, where the number of Jews is upwards of twenty thousand, the senior Lutheran pastor, Nichols, told me, that, on the 5th of May last, he had baptized a married Jewess, whose husband was also about to embrace Christianity; on the 16th, a Jewish child; on the 30th of the same month, a Hebrew youth of sixteen; on the 10th of June, a Dr. Bernard, with his wife and daughter; and that he had still four candidates for baptism, under a course of Christian instruction. He farther informed me, that on the 6th of May, the Catholics had baptized fourteen young men of the Hebrew nation; and the Police master of Wilna told me, that since the publication of the memorable Ukaze, granting permission to the Jews to join whichever Christian communion they choose, he had been present at the baptism of about fifty Jews into the Catholic Church. Nor is there a town in Poland almost, where frequent instances of Jews entering Christian communions are not to be met with. But what I have already stated, plainly proves that there is a favourable change of sentiments in many of the Polish Jews towards the religion of Christ, and urgently calls upon those who long for the conversion of the ancient people of God, *to use means for furnishing them with correct knowledge of the Gospel of salvation.*

The number of Jews subject to Russia, is reckoned to be greatly above

two millions. These reside in the kingdom of Poland and in the Russian provinces of Ekaterinosloff, Cherson, Podolia, Titorir, Tschernegeff, Kief, Mogileff, Witepsk, Minsk, Wilna, Grodna, Bialastoks, the Crimea, and Moldavia.

Here then, gentlemen, is a vast field open to the benevolent labours of the Christian friends of Israel, in the cultivation of which, by prudent, zealous, and pious men, every proper encouragement may be expected from the Russian government. The steps which I would recommend for doing so are simple, attainable, and such as must ultimately prove successful.

Leaving the important subject of the general restoration of the Jews entirely in the hands of Providence, and restraining from spending your funds in the support of individuals of the Jewish nation, young or old, *professing attachment to Christianity*, direct your efforts chiefly and unweariedly to the dissemination of Christian knowledge among the nation of the Jews at large, by sending qualified men among them, who will travel from town to town, and from village to village, converse with them in their families; reason with them in their synagogues; meet their objections; remove their prejudices, and every where circulate the New Testament in Hebrew, in Jewish German, and in other languages understood among them, with short treatises on vital Christianity, and on the Messiahship of Christ. Confine the labours of your Institution to this rational, scriptural, easy, and most benevolent object, resting assured, that in the prosecution of it, the discoveries of Divine Providence will be of such a nature, as to leave you and your labourers in no doubts respecting the farther instruments to be employed, and measures adopted for watering the seed of evangelical and saving truth, when once sown among this ancient and interesting people.

Beware, however, of consuming your funds by embarking in any scheme for the *probable* spiritual benefit of a few individuals among the

Jews, while the openings of Divine Providence, and the peculiarly favorable state of millions of the same people, invite you to come over and help them. Expend not your strength, gentlemen, in sowing an insulated and ungrateful acre, while the husbandmen of souls invites you to come, and will assuredly provide you with the means of sowing a field of ten thousand acres of much more promising soil.

The simplicity and benevolence of the line of procedure, which I here submit to your consideration, will recommend it to the patronage and support of thousands in Britain, who, I am persuaded, only wait to see a simple comprehensive plan adopted, in reference to the spread of the Gospel among the Jews, in order to give tokens of their sincere love and tender compassion for that nation, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all God blessed for ever." I say, there are still thousands of the people of God, in this favoured country, who only need to have laid before them a scriptural, and judicious plan for spiritually benefitting the ancient people of God, to whom we are all so much indebted, in order to prove their sincere affection for the seed of Abraham, by contributing liberally of their substance for its support.

Nor will instruments be wanting for labouring in this inviting field in the manner proposed. You need not, gentlemen, to wait till you have found *converted Jews*, before you send Missionaries to spread the Gospel among that people. The apostles, after the ascension of our Lord, did not wait for *Heathen converts* before they sent the Gospel to the Gentiles; neither need you wait for Hebrew converts before you send back the Gospel to the Jews. The advantages a converted Jew is *supposed* to possess, in meeting the prejudices of his brethren according to the flesh, are more im-

inary than real. I have every where found, that the prejudices of the Jews against such an individual on the ground of his being one of their own nation, and the mere impossibility of their ever admitting (until they themselves are subjects of Divine grace,) the motives to have been upright which led him to change his religion, are far more than sufficient to outweigh all such supposed advantages. An Englishman, or a German, on the contrary, is not exposed to such illiberal surmisings, and therefore, the truth which he preaches, meets with fewer obstacles in the minds of his Jewish hearers. For these reasons, the results of my own observations, I would recommend to your Society to use British or German Missionaries in the first instance, for their labourers among the Jews. The advantages will, I am decidedly of opinion, be great; and you will be less exposed in future to the impositions of designing men; and to the grievous disappointments with which your Institution has had to contend in time past.

These, gentlemen, are the chief points, to which I took the liberty of verbally calling your attention at a meeting of your Committee, and which, at your request, I have put upon paper, and thus humbly submit to your more deliberate consideration, sincerely praying, that they may prove useful in facilitating your designs of mercy and love to the scattered, yet wonderfully preserved; cast down, but not destroyed people of the Jews; with whose destinies the eternal interests of all nations are so inseparably connected.

I am, gentlemen, &c.

ROBERT PINKERTON.
Edinburgh, Jan. 12, 1819.

P. S. A copy of this paper, I have also laid before the Committee of the Edinburgh Society for promoting Christianity among the Jews, and they have resolved to act according to the principles contained in it.— And as a farther corroboration of the

facts stated in this Memoir, and illustration of these principles, I subjoin an Extract of a Letter from a converted Jew, who is now travelling in Poland for the purpose of spiritually benefitting his Jewish brethren.

(To be given in our next.)

AMERICAN EDUCATION SOCIETY.

From the Recorder.

At a meeting of the Directors of the American Society for Educating Pious Youth for the Gospel Ministry, April 14, 1819—

Resolved, That it is the desire and expectation of this Board that their beneficiaries, in each stage of their education, should, as far as they may have opportunity, employ at least 2 hours in a day in productive labour, with a view both to aid them in defraying the expenses of their education, and to the promotion of vigorous health; and that their Instructors be requested to direct and aid them as to suitable employment.

— That the American Society, &c. may keep up such an intercourse with its branches and auxiliary societies, as the great and growing interests of the institution require; and that a complete view of the combined operations of the Society in different parts of the country, may be given in the annual report of the American Society; the Directors request each Branch and County Auxiliary Society, to transmit to this Board a statement of their proceedings by the first of July, each year. And the Directors propose that a representative from each Branch or County Auxiliary, shall attend the annual meeting of the parent Society, and when practicable, that a representative from the Parent Society attend the annual meeting of such District Societies.

REPORT

Of the Directors of the American Education Society on the subject of assigning Beneficiaries to particular Churches or Benefactors.

In a communication to the Directors

of the American Education Society, at their meeting, April 14, 1819, the Rev. Sereno E. Dwight, in behalf of the Church under his pastoral care, requested the Directors to give a definite public expression of their opinion on the following interesting question, viz: *Whether it is expedient, that the Directors shou'd select Beneficiaries by name, as the particular objects of the charity of individual churches or benefactors.*— From the sincerest respect to those, who have made this request, as well as to other churches and individuals, who have been contemplating the same subject, the Directors are induced to give in the following communication, a public expression of their opinion on the question which has been thus brought before them.

The Directors cannot but feel the highest gratification in the active zeal, which has been excited in churches and individuals, as well as in the community at large, in favour of the great object of the American Education Society; and would gladly contribute to raise, to a still higher degree, that benevolent ardour, which has already effected so much for the cause of Zion. With this view, they have heretofore been inclined to advocate the method of assigning beneficiaries by name to individual churches and benefactors. And they are still satisfied that, were there no insurmountable difficulties attending it, this method would be calculated to create a lively interest in the object of this Society, and might possibly, in some instances, secure larger contributions, than any other method. But a deliberate consideration of the subject, and a little experience, have resulted in a conviction, that the method of selection proposed, is *inexpedient*.

In the first place, it would obviously be an unpleasant and hazardous business, for the Board to undertake to make a selection from the list of their beneficiaries, when it would of necessity be understood, that the selection is meant to be a mark of *distinction* among them. On any other principle, the selection would not be

satisfactory to those, for whom it was made. Churches and individual benefactors would naturally expect, that the Directors would assign to *them* scholars of high qualifications. So that the selection would unavoidably be understood to be a mark of distinction, not only among the beneficiaries, but also among those benevolent societies or individuals, to whom the selected beneficiaries should be assigned. The Directors are not prepared to encounter the evils, which might originate from their attempting to make a distinction in either of these respects, even if they could be sure of making the distinction justly. They would apprehend no small danger to the *beneficiaries*, who would thus, at the very commencement of their education, be publicly distinguished by the Board, and be made the particular objects not only of the *charity*, but of the *flattering personal attention* of their benefactors. Honourable distinctions, conferred upon young men even at the end of their literary course, have generally an unpropitious moral influence, against which we cannot too vigilantly guard the hearts of those, who are to be ministers of *the meek and lowly Jesus*. But in the opinion of this Board, that influence must be much more unpropitious, if the public distinction is conferred, before the youthful mind is strengthened by the discipline of education, and secured from danger by some degree of maturity in its faculties and habits.

It is equally obvious, that those beneficiaries, who should not receive the honourable distinction, conferred upon their associates, would be likely to feel a sensible depression and discouragement.

But another evil, of no small moment, would arise from the circumstance, that the Directors could not rely upon their own judgment, to make the distinction proposed, with *perfect justice*. They, who are conversant with the education of youth, well know, how often those, who appear to have minds of the first promise, at the outset, are by and by outstripped by

others, who were ranked far below them. In this affair, there will be perpetual disappointments. No human foresight can determine, what will be the rank of scholarship, which any youth, now commencing his course, will ultimately attain. And no human power can control the causes which conspire to awaken the latent energies of the mind, and to form the youthful character. This impossibility of making the proposed distinction *justly*, and the consequences which would be occasioned, by a disappointment of the expectations of benefactors, respecting the ultimate character of a particular youth, constitute another of the intrinsic difficulties, which embarrass the plan of selection proposed.

An additional objection arises from the perplexity, which would be created, in managing the pecuniary concerns of the Society, if any considerable number of churches or individual benefactors should undertake to support particular young men by name, and each church, or benefactor, should of course, have an account current opened, in the books of the Treasurer of the Society, with each beneficiary, to be thus supported.

And although the plan of selection proposed would have the advantage of giving an *individuality* to the object of charity, and of bringing it *near*; it is, on the whole, the persuasion of the Directors, that there is no occasion to resort to this plan, in order to excite in the public mind the most lively interest. They cannot but think, that any church or society, who have sufficient enlargement of heart to engage in this benevolent work, will feel a more sensible excitement, in contributing, with others, to the education of *several hundred* young men for the ministry, than from the consideration, that some individual by name is the object of their charities.

This Board are confirmed in the opinion above stated, by the result of the experience, which other societies have had. In no case has there ever been a warmer zeal excited in our

country, for the promotion of any benevolent object, than for the support of our Missionaries to Pagan lands. But all this zeal has been excited, without any such selection of individuals, as is contemplated in this case. It has been found sufficient for the friends of the Foreign Mission to know, that they were contributing to the support of *Missionaries*, and to the propagation of Christianity among those, who are perishing for lack of vision. The same has been the case with other charitable institutions at home and abroad.

The Directors think it necessary to add that, where churches or individuals desire it, a sufficient degree of *definiteness* and *individuality* may be given to the object of these charities, in another way, not attended with any of the difficulties, which embarrass the plan of selection, viz: *that a church, or an individual benefactor should stately contribute the average sum, that is necessary for the maintenance of one or more beneficiaries.* And they wish it to be distinctly understood, that, in case any church, or individual benefactors, are acquainted with a young man of promising qualifications, and choose to commit him to the care of the American Education Society, affording him, through their agency, and in conformity to the rules which govern them respecting other beneficiaries, what is necessary to enable him to acquire an education for the ministry, thus taking upon themselves the responsibility of making their own selection; the strongest objections which lie against the plan, considered above, would be entirely removed.

Attest, — ASA EATON, Clerk.

REVIVALS OF RELIGION.

Extract of a letter to the Editor of the Religious Intelligencer, dated Austinsburg, Ohio, April 6, 1819.

The Intelligencer is very interesting and pleasing to the friends of Zion; and weekly gladdens their hearts with accounts of revivals of religion, of the

circulation of the Holy Scriptures, and of the spread of the Gospel among the heathen.

I lately visited the town of Wayne, in this county, where there is some revival of religion. The work began there about a year ago, and has been slowly and silently progressing ever since; and has been, in a peculiar manner, "like a still small voice." Religious meetings on the Sabbath and other days, have been more full and solemn; and numbers, one after another, have been brought to feel the great wickedness and opposition of their hearts, and their entire dependence upon the sovereign mercy of God; and one after another have hopefully become reconciled to God. There have been about twenty hopeful converts; and there are now several others, who appear to have a sense of their guilt and danger, and to be enquiring what they shall do to be saved. There has also been some revival of religion in Windsor, Salem and Madison in this vicinity.

But in most places around us, we have reason to lament our coldness and stupidity, and earnestly to pray to God for the reviving influences of his Spirit. Although there are but few revivals at present in this part of our country, still there appears in general in our settlements, an increasing disposition to obtain the stated preaching of the Gospel, and to attend public worship. New churches are forming, and there is a prospect, that several ministers will soon be ordained in this vicinity. The prospects, therefore, with respect to the cause of Zion in these new settlements are encouraging.

Wishing that God would succeed your exertions to promote the knowledge of the Lord, and the prosperity of the kingdom of Christ, I subscribe myself yours with esteem.

GILES H. COWLES.

P. S. Since writing the preceding I have been informed that there is a very pleasing and powerful revival at Atwater, which is still increasing, where there are some striking displays of divine grace in the hopeful conver-

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sion of some who for years have been trusting in the delusive hope, that all mankind will be saved. There has also been some special attention to religion in Browville, Randolph, Palmyra, Florence, and some other places in New-Connecticut.

MARINE BIBLE SOCIETT OF NEW-HAVEN.

At page 730 we noticed the Second Anniversary of this Society. The following are extracts from an Address delivered on the occasion, by MR. SAMUEL B. INGERSOLL.

TO the contemplative mind, the endless variety that exists in the creation and providence of God, affords a theme of delightful meditation and devout praise. Had all intelligent beings been angels, angels had not been ministering spirits to the children of men. Were the daily blessings of God's providence bestowed with a strictly equal hand, one principal source of created happiness would at once be dried up; and even the malice of apostate spirits, and the lapse of man, things in themselves most to be deprecated, are made subservient, by the Great Disposer of events, to purposes involving the highest happiness of the created Universe; purposes, securing immeasurable glory to God; purposes, worthy of infinite wisdom.

Benevolence, pure as the breath of Heaven, and limited only by human wretchedness, springs into action. God himself, in this stupendous drama, begins the work, and bids his creatures imitate him! Associated with Deity in delivering them that are "appointed to die"—is there a bosom throughout the vast creation, that does not at the thought, throb with unutterable delight? Alas! such bosoms there are, —bosoms illumined by intellect, but not warmed by love. Of such, there are none in Heaven! Let us cherish the hope, that the number of such on

Earth is rapidly lessening; and that, ere long, every bosom that beats, shall feel the vital warmth of christian benevolence.

"To do good and to communicate forget not," was the injunction of an inspired apostle. Of the Father of lights, from whom cometh down every good and perfect gift, it is said, in the volume of inspiration, "He is good, and doeth good—His goodness endureth continually." And of the Saviour of men, it is said, "He went about doing good."

For nearly eighteen hundred years after this short history of Jesus was written, the author of this divine scheme of doing good, moved, as it were, alone! But few of those whose high privilege it might have been, "came up to his help." At length his hand touched a spring that awakened the compassion, and roused the energies of the Christian world. That darkness, which for so many ages covered the Earth, and that gross darkness which covered the people, began, at the first associated efforts to diffuse the word of life, to scatter: At the subsequent formation of every Missionary and Bible Society, it has become *less palpable*; and when the last kindred Institution shall be formed, all remaining darkness shall be for ever *dissipated*.

That the Society, whose second anniversary we this evening celebrate, is one of those Institutions, before whose influence moral darkness shall flee away, we confidently believe.

Its birth was on the birth-day of our Country! That the God of our Fathers, and our God, smiled on this infant Institution at its birth, we also confidently believe; and that his blessing has hitherto accompanied its feeble efforts, we have no doubt.

I assume, as the basis of all my remarks, at this time, the obvious positions, that to *do good*, and to *communicate*, as they have opportunity, is the duty of all men; and that to impart of the waters of life, either to those who are perishing for lack of knowledge, or, those perishing within the reach of the living fountain, is the highest *kind of good* of which man or angel can be the instrument. Surely, in this day, in this land, in this assembly, neither of these points need proof. It shall be my object, then, to give, so far as my information extends, a brief history of those Societies, whose specifick object is most nearly allied to ours, that of disseminating the Scriptures among Seamen; and to place before you, some of the many interesting facts, which owe their existence to these Societies; facts, that outweigh volumes of speculation; facts, that should give boldness to timidity, and energy to action.

But, before we proceed, a few remarks in relation to the *peculiar character* of those in whose behalf I this evening solicit your attention, may not be improper. The question is sometimes asked, " whence that gross moral depravation, so common to Sailors?"

It is a truth, obvious to common sense, that Sailors are composed of the same materials with other men; that they are equally susceptible of moral and religious culture and improvement. Nay, in many respects, they stand on higher ground, in this particular, than other classes of persons. Their attachments are ardent; and in their whole deportment, they are open and generous, almost to a fault. None are more free from avarice, that effectual bar to the human heart, that destroyer of souls, than are Seamen—none more quick to feel for others. Dis-

tress, which fails to awaken the sympathy of the decent and well bred in other walks of life, often-times melts the heart of the rude, unpolished Sailor! Their charities too, though often misapplied, are always *active*. These are notorious facts; and prove, that Sailors are possessed of the kindest and noblest principles of our nature; principles, which, under the influence of vital religion, and united to their well known intrepidity of character, would not only render them doubly amiable as Christians, but singularly useful to the Church of Christ. The question recurs, " whence this uncommon depravity?" The true answer is doubtless involved in the facts, that, in consequence of their peculiar mode of life, cut off in a great measure from intercourse with the rest of society, and its religious privileges, they form a community by themselves; and, that with the name of *Sailor*, is too often associated every thing profane, polluted, and incorrigible. In reply then to the question, whence is it? We ask, is it not owing principally to the *neglect*, to say nothing worse, that Seamen have experienced? Is it not a fact that they have been thus neglected? Is it not a fact that profane oaths, proceeding from the lips of Sailors, are far less surprising and shocking, because we expect them? That their wickedness loses half its deformity, because we view it as inseparable from their calling? These sentiments have produced a course of conduct towards Seamen, which I am ready to believe has been the parent of half their depravity! Nothing can be more unfounded than opinions like these; nothing more opposed to the spirit of our religion, than such deportment. God has not connected with a sea-faring life, infamy, and the

loss of the soul. Let not men then, and especially *Christians*, seal the ruin of poor Sailors. They who have read of the sea of Galilee, will recollect, that some, who drew from its waters their subsistence, are "of the Church of the First Born, whose names are written in Heaven;" and that in the end they will "judge the world." I know, that Seamen are not strangers to the sympathies and best affections of human nature. I know, that they are not beyond the reach of Christian benevolence. The powerful and peculiar temptations to which their profession subjects them, call for more efficient succour. The evils to which they are exposed are of a stronger cast than most others, and call for stronger correctives. These will be administered—and we fondly cherish the hope, that, in the good providence of God, Seamen are designed to act a conspicuous part in the Reformation of the World!

We here pass over a brief history of Marine Bible Societies, and Many interesting anecdotes of Seamen, some of which have appeared in our publication, and proceed with the speaker.

From Charleston, S. Carolina, we have pleasing accounts. A friend in that city writes, "Our Society, Marine Bible Society, is yet in its infancy, being organized in April last. Our collections thus far have amounted to about 1000 dollars, and the number of Bibles already distributed is about 1200. Five hundred more are ordered, and daily expected, and at the present moment we have none on hand. Of late we have had no occasion to go on board vessels to distribute, as we have had more applications than we could supply. Bibles are generally received with apparent thankfulness, and seriousness, with a promise to preserve and read them.

In some recent applications, when it was ascertained that we had none, a good deal of regret has been expressed, and the same sailors have applied repeatedly to inquire whether any had yet arrived. I was one of a committee who last summer visited the U. S. Brig Prometheus, where we distributed several, and the officers pledged themselves to see them taken care of. Whilst the brig continued in the harbour, I was repeatedly told by the officers that they left more or less of their crew reading the Bible very attentively. In one instance a sailor, on his return from a voyage, called on the person who supplied him, and stated how far he had read on the voyage; the satisfaction he had received; and his intention to finish it, the next voyage. In the course of the last summer I called on the captain of one of the vessels at the wharf, and inquired the character of his sailors, and whether they were provided with Bibles. He stated that all his crew were good men; and that he would be responsible that they would take care of and read Bibles, if presented, except one, who was an abandoned man. I prepared Bibles for all who were destitute, except this one, and they received them as a valuable gift. In the afternoon of that day, on my return from dinner, I found this man waiting to see me. He immediately began to state that he had heard the character his commander had given of him, and noticed the distinction I had made between him and his shipmates. He acknowledged that no injustice had been done; but he was determined to alter his course of life; and that if I would give him a Bible, he would pledge himself that his Captain never again should have occasion to find fault; and should it be

his lot to meet me again, he would convince me that he was an altered character. I furnished him with a Bible, and have not seen him since. In one instance we collected from the officers and sailors of a ship considerably more than the cost of the Bibles with which we had supplied them."

On the 4th of July, 1817, through the activity of one, who in our country may be styled the "Friend of Seamen,"* and the prompt co-operation of several highly respectable merchants, and mariners of this city, was formed the Marine Bible Society of New-Haven, Auxiliary to the Marine Bible Society of New-York. The whole number of members since its organization, is 266. The number of Bibles distributed, 243. Two hundred of the members are seamen, probably half of which number sail from this port. "In truth," says the Treasurer of the Society, "It may be said, almost all who are members of this Society, feel a deep interest in its prosperity. Its welfare is not unfrequently inquired after, especially by sailors; who, on returning from a voyage, have immediately come to the depository with several of their shipmates, that they too might be made members, and have a Bible. Many sailors have called upon the Treasurer, with the inquiry, "Is the Marine Bible Society kept here? Can I become a member and have a Bible?" One sailor accidentally came in one day, thoughtless and regardless of an oath. It was proposed that he should become a member of the Marine Bible Society, and have a Bible. The idea struck him favourably; and before he left the store he observed, "I am happy that I fell in here." He has since brought

* Rev. Ward Stafford, New-York.

many of his brother sailors to become members of the Society."

An officer belonging to a vessel in the service of the United States, in this district, states, that since his men became members of the Marine Bible Society, there is a manifest and general improvement. The Bible is very frequently read, and read with much attention. We devoutly wish that it may be read with everlasting profit.*

But a complete history of the New-Haven Marine Bible Society, would be little more than a recapitulation of many of the most flattering accounts already stated. Still we need help. We need pecuniary aid that the wants of those, who are unable to purchase Bibles, may, with greater facility, be supplied. We need your patronage—above all, we need your prayers. Much remains yet to be done. There are, according to the best data with which I am furnished, about 500 seamen in this district; one-fifth of whom only, are members of our Bible Society. Are the other four-fifths destitute of Bibles? Who can tell! We fear many of them are. To ascertain the fact, and to rest not, till every man of them is furnished with a Bible, is the duty, the aim, the privilege of this Society.

(To be continued.)

* * The History of a Religious Tract, and some communications, are unavoidably postponed till our next.

* Since this address was delivered, the writer has learned from a source to be relied on, that one sailor, who gives the most pleasing evidence of piety, dates his first serious impressions upon religious subjects, from his connexion with the New-Haven Marine Bible Society.

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